

COMMON ELEMENTS IN EARLY JAIN
AND BUDDHIST LITERATURE *

Formerly Buddhist and Jain Scriptures were studied independently of each other. But, if we come to take note of the fact that there are many common elements in them, we will be able to take a wider scope of both religions.

As Buddhism came into existence in the same period and in the same area as Jainism, basing itself on the same sociological background, it is quite natural that there are many common elements in both religions. Buddhism underwent quite a great deal of change in the lapse of time. The earlier the stage of the development of this religion was, the more conspicuous the Jain influence which can be noticed.

I. *Common phrases which can be located in both scriptures*

In the scriptures of both religions, especially in the *gāthā* portions of both scriptures, common phrases can be noticed. This means that these phrases were derived from the spiritual atmosphere of the earlier period in which both religions were not distinctly separated, probably from the pre-Aśokan period.

Especially in the *Āyāranga-sutta* I (= *Bambhacerāṃ*)¹ there are some phrases which are in common with, or similar to, those in early Buddhist scriptures, such as the *Suttanipāta*, the *Dhammapada*, the *Sagāthavagga* of the *Samyutta-nikāya*, etc.

* Abbreviations of the titles of Pāli texts are quoted following *A Critical Pāli Dictionary*, Copenhagen; those of Jaina texts following WALTHER SCHUBRING, *Die Lehre der Jainas*, Berlin, Leipzig, 1935 = *The Doctrine of the Jainas*, Delhi, 1962 (*infra*).

1. The text used in this connection is W. SCHUBRING, *Ācārāṅgasūtra*, Erster Śrutaskandha, Text, Analyse und Glossar (Leipzig, 1910) (references to page and line of this edition).

Some of them have already been pointed out by the late W. Schubring. But there are still many more. They have been pointed out by Michiko Yajima², myself and others. In the following, I shall mention them in due order.

Āyār 3, 9: *jāe saddhāe nikkhanto — yāya saddhāya pabbajito*, SN I, 198; *evaṃ s. nikkhamma*, Thī 341; *s. gharā n.*, Sn 337 = Th 195; cf. Ja IV, 33; V, 176; SN I, 120; Th 249, 789; Ap 426, 1; Thī 8 = 92; 90.

Āyār 5, 24: *nāvakankhanti jīviyaṃ*; 17, 2: *nāva-jīviyaṃ — nāvakankhasi jīvitaṃ*, Ja IV, 371; *-āmi jī-*, Ja V, 340; *-anti jī-*, Ja V, 348, etc.

Āyār 5, 8 = 19, 8: *mahab-bhayaṃ dukkhaṃ ti bemi — ... brūmi, dukkham assa mahabbhayaṃ*, Sn 1033.

Āyār 6, 19: *appaṃ (ca khalu) āruṃ (iha-m-egesiṃ) māṇavānaṃ* (Prosa) — *appaṃ āyu manussānaṃ* SN I, 108 (śloka): cf. MN II, 73; SN I, 2. Schubring explains that originally it was *appaṃ khu āruṃ iha māṇavānaṃ* (Triṣṭubh-Stil, cf. Ācārāṅga, Analyse p. 53).

Āyār 6, 24: *nālaṃ te tava tāṇāe*; Sūy I, 9, 5 = Utt VI, 3 — *n'atthi ṇātisu tāṇatā*, Dhp 288; MN II, 73.

Āyār 8, 22: *jāi-maraṇaṃ parinnāya*. (In this passage *pari-JNĀ* means « to give up »). — *jahetvā jāti-maraṇaṃ asesam*, Sn 500.

Āyār 8, 23: *n'atthi kālass'aṇāgamo*; 18, 8: *nānāgamo maccu-muhassa atthi — n'atthi maccussa nāgamo*, Ja VI, 82 (*nāgama = an-*, CPD); cf. *n'atthi jātassa amaraṇaṃ*, DN II, 246; AN IV, 137-138; Ja V, 80.

Āyār 8, 24-25: *suha-sāyā dukkha-paṭikūlā appiya-vahā piya-jīviṇo jīviu-kāmā — jīvitu-kāmo amaritu-kāmo sukha-kāmo dukkha-paṭikulo*, SN IV, 172 = 188 = MN I, 341.

Āyār 8, 25: *savvesiṃ jīviyaṃ piyaṃ — sabbesaṃ jīvitaṃ piyaṃ*, Dhp 130.

Āyār 10, 4: *na me dei na kuppejjā — alābhe na ca kuppati*, Sn 854.

Āyār 10, 28, 29: « *lābho* » *tī na majjejjā*, « *alābho* » *tī na soyaē bahum pi laddhum na nihe — laddhā parabhojanaṃ na majje*, Sn 366; *bhoge laddhā na majjeyya*, Ja III, 88; *laddhā na sanni-dhiṃ kayirā, na ca parittase tāni alabhamāno*, Sn 924; cf. 712.

Āyār 11, 14: *veraṃ vaḍḍhei appaṇo — rajaṃ vaḍḍheti attano*, Sn 275.

2. Some sayings of Āyār I find their parallels in early Pāli scriptures. They have been pointed out by Michiko Yajima, in « Journal of Indian and Buddhist Studies », vol. 29, no. 2 (March 1981), pp. 148-49.

Āyār 12, 7: *jassa n'atthi mamāiyaṃ — yassa n'atthi mamāyitaṃ*, Sn 950.

Āyār 12, 11: *nāraiṃ sahae vīre no sahae raiṃ*³ — We find a Buddhist counterpart: *nāraṭī sahaṭī dhīraṃ na raṭī dhīraṃ sahaṭī*, / *dhīro ca aratīṃ sahaṭī dhīro hi aratīṃsaho*, AN II, 28.

The use of the verb *SAH* with the negative particle *na* (which means «not to tolerate; nicht zu dulden») is quite unusual in Jain literature, whereas the use of the verb in the meaning of «to conquer, overcome» is quite common in Buddhist literature. Mr. Yajima conjectures that originally there was a complete śloka in the *Āyāraṅga* as in the *Anguttara-nikāya*, but that in the process of transmission the latter half was lost, and the first half was changed to the form which is written down.

Āyār 12, 16 = 23, 28: *pantaṃ lūhaṃ ca sevanti* (ca is lacking in 12, 16); 42, 29: *pantaṃ seḷḷaṃ sevīṃsu āsaṇagāṃ c'eva pantaṃ* — *sevetha pantaṃ senāsanāni*, Sn 72 = SN I, 154 = Th 142 = Mil 402.

Āyār 12, 28-29: *uddhaṃ ahaṃ tiriyaṃ disāsu; se savvaṃ savva-parinnacari...* — *uddhaṃ adho ca tiriyaṃ cāpi majjhe* / *parivajjayitā pariṇṇa-cāri...* Sn 537.

Āyār 13, 17 = 16, 16: *evaṃ dukkhā pamokkhasi* — *evaṃ dukkhā pamuccati*, Sn 171-172; *kathaṃ d.p.*, Sn 170 = SN I, 16; *sabba-d.p.* Sn 80; cf. Ja I, 97; SN I, 18; 38; 57; II, 278; Dhp 189; 192; 361; It p. 52; Thī 319, etc.

Āyār 13, 23: *māi pamāi punar ei gabbhaṃ*; 14, 15: *samsiccamānā punar enti g.*; 21, 3: *moheṇa g. maraṇa'āi ei*; 23, 12: *cue hu bāle gabbh'āi rījjai* — *punappunaṃ gabbhaṃ upeti mando*, Dhp 325 = Th 17 = Nett 34, 129; cf. Sn 29; 152; 535; Dhp 126; Ja III, 434, etc.

Āyār 14, 12: *ummuñca pāsaṃ iha macciehiṃ* — *maccupāsā pamocanaṃ*. Sn 166; *yo vedī sabba-sattānaṃ m. p.* AN II, 37.

Āyār 15, 17: *no pāṇiṇaṃ pāṇē samārabhejjāsi* — *no pāṇo pāṇiṇaṃ haññe*, Ja I, 168.

Āyār 15, 19: *āyao bahiyā pāsa; tamhā na hantā na vi ghāyae* (*tamhā* = 25, 24) — *attānaṃ upamaṃ katvā na haneyya na ghātaye*, Sn 705 = Dhp 129; 130 = Ja III, 292; cf. Ja VI, 139; Sn 394.

3. (V.l. *sahāi* 2mal BGBβ, *dhīre* 2mal A, *na* BGB, *rai* ADG) Jacobi: «The hero does not tolerate discontents. The hero does not tolerate lust» (SBE XXII, p. 26); Schubring: «Der Tapfere duldet [bei sich] nicht Unlust [am Mönchtum], der Tapfere duldet [bei sich] nicht Lust [an weltlichen Dingen]» (Worte Mahāvīras, Kritische Übersetzungen aus dem Kanon der Jaina [Göttingen, Leipzig, 1926], p. 80).

Āyār 35, 9: *nihāya daṇḍaṃ pāṇehiṃ* — *nidhāya daṇḍaṃ bhūtesu*,
Dhp 405; Sn 629.

In *Isibhāsīyāṇ* chapter 39, Saṃjaya's thought is set forth. This approximately corresponds to the thought ascribed to Saṃjaya in the Pāli Canon.

7. SEIREN MATSUNAMI, *Buddhist Variants of Two Portions of the Isibhāṣiāṃ*, in «Journal of Indian and Buddhist Studies», vol. 9, no. 2 (March 1961), pp. 741-48.

In the same work, chapter 38, Sātiputta's thought is described. He is probably the same person as Sāriputta, the topmost disciple of Sakyamuni. When we examine this chapter, we find some sayings parallel to those in early Buddhist scriptures. Sātiputta is called « *Buddha*, *arahat*, *isi* » (verse 1). The application of the term « *Buddha* » to him is noteworthy⁸.

In this text also we can find correspondences:

evaṃ buddhāṇa sāsaṇaṃ, Isibhāsiyāṃ 38, 4 —

etaṃ buddhāṇa sāsaṇaṃ, Dhammapada 183; *Milindapañha* p. 394.

Parallel passages to the *Suttanipāta* can be found in Jain canonical literature.

Sn 17 *tiṇṇa-kathaṃkathā*; cf. *tiṇṇe chinna-kahaṃkahe, Āyār* 38, 1; 38, 20.

Sn 119: *gāme vā adu vā raṇṇe, Āyār* 33, 20; cf. *Dhp* 98 = *Th* 991 = *SN* I, 233; *AN* I, 281; *SN* I, 69.

Sn 136: *Utt* XXV, 33.

Sn 250 *ajjava-maddava: ajjavīyaṃ maddaviyaṃ, Āyār* 32, 2; cf. *Utt* XXIX, 48; *AN* I, 94; III, 248.

Sn 2: *Utt* XXV, 27 (the simile of lotus leaves).

Sn 271 *nidāna*; cf. *Āyār* 19, 27 (Śloka-Stil).

Sn 275: cf. *veraṃ vaḍḍhei appaṇo, Āyār* 11, 14.

Sn 469: cf. *Utt* XXIX, 1; cf. 67 f.; XXXIV, 29; *Sūy* I, 1, 3, 7, etc.; *Tattvārthādhigama-sūtra* VIII, 10; *Sarvadarśanasamgraha* III, 1, 291.

Sn 515: cf. *na hammai kaṃcaṇaṃ savva-loe, Āyār* 16, 1; cf. Sn 368.

Sn 568-9: (Oblation to fire) *Utt* XXV, 16; cf. *Vinaya*, *Mahāvagga* VI, 35, 8; *Mahāvastu* III, 246, 7 ff.; *Bhag. Gīta* X, 23 f.

Sn 598: cf. *Utt* XXV, 17.

Sn 605 *macche... oḍake vāri-gocare*: cf. *udae udaya-carā, Āyār* 27, 24; *Glossar* p. 70.

Sn 629: *Utt* XXV, 19-29, 33, 34; cf. *Dhp* 396-423. Mahāvīra is called *māhaṇa* = *brāhmaṇa* (*Sūy* I, 2, 1, 15).

Sn 625: cf. *Utt* VII, 27; cf. *na karmaṇā lipyate pāpakena (Bṛhad Āraṇyaka Up. IV, 4, 28)*.

8. HAJIME NAKAMURA, *Genshi Bukkyo no Seiritsu* (The origination of Early Buddhism) (Tokyo, Shunjusha, 1969), pp. 379-89.

Sn 628: cf. *Utt* XXV, 28, 29; 23.

Sn 629: cf. *Dhp* 405: *niḥāya daṇḍaṃ paṇehiṃ*, *Āyār* 35, 9.

Sn 631: *Utt* XXV, 21; cf. *Mbh* III, 206, 33. In Jainism *rāga*, *dosa* (= *dveṣa*), *moha* and *annāṇa* (= *ajñāna*) are enumerated (*Utt* XXVIII, 20).

Sn 632: cf. *Utt* XXV, 24.

Sn 633: cf. *Utt* XXV, 25.

Sn 645: cf. *jassa n'atthi purā pacchā, majjhe tassa kuo siyā?*, *Āyār* 20, 13 (*aloluya, akiṃcaṇa*, *Utt* XXV, 28).

Sn 646: cf. *Utt* XXV, 3.

Sn 655: on *tapas*: *Utt* III, 20; XXX, 17 f.; XVIII, 31; *Dhp* 395: *Utt* XXV, 22.

Sn 705: cf. *na hantā na vi ghāyae*, *Āyār* 25, 24: cf. *Dhp* 129.

Sn 809: *pariggahaṃ amamāyamāṇe*, *Āyār* 10, 20; 35, 15.

Sn 813: cf. *Utt* XXXIII, 1-12.

Sn 927: cf. *Utt* XV, 7-8.

Sn 932: cf. *Sūy* I, 14, 21.

Sn 934, *abhibhū hi so anabhibhūto*: cf. *abhibhūya addakkhū aṇa-bhibhūe*, *Āyār* 26, 1.

Sn 950: *mamāyita*: cf. *Āyār* 12, 7; *mamāyate*, *mamāyita* are used in India only in Jain and Buddhist literature; *jassa n'atthi mamāyamaṃ*, *Āyār* 12, 7 (cf. *DN* II, 241, *gāthā*).

Sn 968: *kodhātīmāna*, cf. *kohāimāṇaṃ haṇiyā ya vīre*, *Āyār* 15, 10. The Jain gloss: *krodhādi-māna* is wrong⁹.

Sn 1040: cf. *dohiṃ antehiṃ adissamāṇe taṃ parinnāya mehāvī viittā logaṃ* (*Āyār* 14, 4); *majjhattho nijjarā-pehī samāhiṃ anupālae; anto bahiṃ viosajja ajjhatthaṃ suddhaṃ esae* (*Āyār* 39, 1-2).

Sn 1078, *viseni-katvā: vissenī-katṭu*, *Āyār* 30, 1; cf. gloss.: *viśrenīṃ kṛtvā*¹⁰.

Moreover, see *infra* section III. *Disciplines*.

9. SCHUBRING, *Ācārāṅga*, Glossar, p. 75.

10. Schubring interprets *viśrenīṃ kṛtvā* as *viśrayaṇī* (*kṛtvā*) « den Kausalnexus » oder « die Reihe der Existenzen unterbrechend » (*Ācārāṅga* p. 101 f.). Probably this is the original meaning, which was later adopted in Buddhist literature.

Some verses of the *Sagāthavagga* of the *Samyutta-nikāya* find their parallels in Jain scriptures.

SN I, 7, 13 f.: *dukkaraṃ duttitikkhaṃ ca avyattena ca sāmāññaṃ bahū hi tattha sambādhā yattha bālo visīdati.*

Āyār 24, 2-5: *dujjāyaṃ dupparakkantaṃ bhavaī aviyattassa bhikkhuṇo
vayasā vi ege buiyā kuppanti mānavā,
unnayamāṇe ya nare mahayā moheṇa mujjhai
sambāhā bahave bhujjo duraikkamā ajāṇao
apāsao;
cf. Sūy I, 3.*

SN I, 7, 15 f.: *kati-haṃ careyya sāmāññaṃ cittaṃ ce na nivāreyya
pade pade visīdeyya sankappānaṃ vasānugo.*

Dasav II, 1: *kahaṃ nu kujjā sāmāṇṇaṃ jo kāme na nivārae
pae pae viṣṭyanto saṃkappaṣsa vasaṃ gao?*

SN I, 7, 17 f.: *kummo va angāni sake kapāle
samodahaṃ bhikkhu mano-vitakke
anissito aññaṃ aheṭṭhayāno
parinibbuto va upavadeyya kañcī ti*

Sūy I, 8, 16-17: *jahā kumme sa-angāiṃ sae dehe samāhare
evaṃ pāvehiṃ appāṇaṃ ajjhappaṇa samāhare (16).
sāhare hattha-pāe ya maṇaṃ savvēndiyāṇi ya
pāvagaṃ ca parināmaṃ bhāsādosam ca
tārisam (17); [16^c v.l. for e. pāvāi medhāvī];
cf. *Isibhāsiyāim* XVI, 2; *Mahābhārata* XII, 168, 40;
XII, 313, 39¹¹.*

Even verses of the *Dhammapada* can be explained in the light of parallelism with Jain verses, e.g. *Dhammapada* 285: *Utt* X, 28ab, 36c¹².

As the *Suttanipāta* and the *Sagāthavagga* of the *Samyutta-nikāya* appear to represent the earliest portions of the Pāli Tipiṭaka, it is quite natural that there is a lot of common diction and phrases between these texts and earlier Jain scriptures.

11. These verses are fully investigated by Taikyo Tanikawa, in «Mikkyō Bunka», no. 132 (Nov. 1981), pp. 69-96.

12. Kenji Watanabe, in «Journal of Indian and Buddhist Studies», vol. 26, no. 1 (Dec. 1977), pp. 128-29.

II. Some technical terms

Some technical terms that are used in the older gāthās of Buddhist scriptures are similar to those in the gāthās of Jain scriptures, and quite different from those in Abhidharma and Mahāyāna dogmatics.

One illustration can be found in the way of enumerating mental afflictions.

It was customary among the Jains to enumerate as the principal lusts (impurities of the mind) the following four, i.e. anger (*koha* = *krodha*), pride (*māṇa* = *māna*), deceit (*māyā*), greed (*loha* = *lobha*)¹³. This set of these four was inherited in later Jain works also. These four are called afflictions (*kaṣāya* = *kaṣāya*). Jain ascetics should conquer them¹⁴.

On the other hand, the same thought was expressed in the *Suttanī-pāṭa*, as follows:

*yamhī na māyā vasatī na māno
yo vīta-lobho amamo nirāso
panuṇṇa-kodho abhinibbut-atto,
so brāhmaṇo soka-malaṃ ahāsi,
tathāgato arahati pūraḷāsaṃ* (Sn 469 = Mahāvagga IV, 15).

« He in whom there lives no deceit, no arrogance, he who is free from cupidity, free from selfishness, free from desire, who has banished anger, who is calm, the Brāhmaṇa who has removed the taint of grief, Tathāgata deserves the oblation »¹⁵.

In another passage the four are mentioned as a group, with a slight change of expression, as follows:

*hassaṃ jappaṃ paridevaṃ padosaṃ
māyā-kataṃ kuhanaṃ giddhi-mānaṃ
sārambha-kakkassa-kaṣāva-mucchaṃ
hītvā care vīta-mado tīṭṭ-atto* (Sn 328 = Vin, Cullavagga 9, 5).

« Having abandoned ridiculous talk, lamentation, corruption, deceit, hypocrisy, greediness and haughtiness, clamour and harshness, depravity and foolishness, let him live free from infatuation, with a steady mind ».

Again,

*māyaṃ mānaṃ atho pi lobha-kodhaṃ
pariyantaṃ akāsi nāma-rūpaṃ,
taṃ « paribbājakaṃ » āhu patti-pattaṃ* (Sn 537).

In a Jain scripture, love (*rāga*), hate (*dosa* = *dveṣa*), delusion (*moha*) and ignorance (*annāṇa* = *ajñāna*) are mentioned as impurities of the

13. E.g. *Āyār* 17, 8 ff.; *Utt* XXIX, 1, cf. 67 f.; XXXIV, 29; *Sūy* I, 1, 3, 7, etc.

14. *Tattvārthādhigama-sūtra* V, 10; *Sarvadarśanasamgraha* III, 2, 291.

15. Tr. by Fausbøll, *SBE* X, p. 77.

mind¹⁶. Corresponding to this, love (*rāga*), delusion (*dosa* = *dveṣa*) conceit (*māna*) and hypocrisy (*maṅkha*) are mentioned together (Sn 631; Vinaya, Mahāvagga). We are led to the conclusion that the way of mentioning impurities of the mind used by the early Buddhists has much in common with that used by the Jains, and is very different from that of later Hīnayāna Buddhists who established the abstruse theology of Abhidharma.

According to the dogmatical system of the Sarvāstivādins which was adopted by Mahāyāna in its essentials, *krodha* and *māyā* are *paritta-kleśa-bhūmikāḥ dharmāḥ*¹⁷ or *upakleśāḥ*, whereas *māna* and *rāga* (= *lobha*) are *anīyatāḥ dharmāḥ*¹⁸, among *caittāḥ*. So they are quite different.

Moreover, we have to discuss another Jain term. A gāthā in an early Jain scripture runs as follows:

kohāimāṇaṃ haṇiyā ya vīre, Āyār 15, 10.

A later Jain commentator explains the term *kohāimāṇaṃ* as *krodh'ādi-māna*¹⁹. However, this must be rendered as *krodhātīmāna*, as Schubring explains, taking other passages into consideration. Interestingly enough to specialists, this term is found in the *Suttanipāta*:

krodhātīmānassa vasaṃ na gacche.

« Let him not fall into the power of anger and arrogance » (Sn 968). This is indeed, an unusual term for Buddhists. As far as the writer of the present article knows, this term is not used as a generic term meaning « arrogance » or « conceit » in later Buddhist scriptures.

In later Buddhist dogmatics the term *atimāna* is a special kind of arrogance, i.e. one of the seven *mānas*. It means « arrogance in regarding oneself as superior to equals or in regarding oneself as equal to superiors »²⁰. The Jains also have lost this term so completely that later Jain scholars misinterpreted it. It is likely that the term *krodhātīmāna* (in the Sanskrit form) was current among the Jains, and perhaps in other religions also, in the days when both Jainism and Buddhism came into existence, and that Buddhism adopted the term into its scriptures.

In this connection we can say that the Aṭṭhaka-vagga of the *Suttanipāta* that contains these gāthās must be old from this point of view also.

The terms *āsava* (Sanskrit *āśrava*) and *parissaya* (Sanskrit *pariśrava*) mean « flowing in » in Jain literature, whereas in Buddhist Abhidhar-

16. Utt. XXVIII, 20.

17. *Abhidharmakośa* II, 27, p. 58, line 12.

18. *Abhidharmakośabhāṣya* ad II, 27; *Abhidharmakośavyākhyā* p. 132.

19. SCHUBRING, *Ācārāṅga*, Glossar, p. 75 (*supra*; cf. n. 9).

20. *Abhidharmakośabhāṣya* p. 284 f.

mika and Mahāyāna literature both terms meant traditionally « oozing out ». But in early Buddhist gāthās they meant « flowing in » just as in Jain literature ²¹.

In a very early Buddhist scripture, *diṭṭha, suta, muta, viññāta* are mentioned in a set. This set is found in a Jain scripture in exactly the same order: *diṭṭhaṃ suyaṃ mayaṃ vinnāyaṃ* ²².

The term *guṇa* is used in Sanskrit literature in general to mean « virtue », « Tugend ». In the Sāṃkhya philosophy it means the three constituents or strands of the primordial matter (*prakṛti*). However, in the earliest portion of the Jain scripture this term means « objects of the senses ». This term is used in the sense of « objects of the sense-organs » (*indriya-viśaya*), such as *śabda, rūpa, rasa*, etc., only in the *Āyāranga* ²³.

It is quite rare in other Jain works. According to my investigation, the usage of this term in this sense is found only in the gāthās of the first khaṇḍa of the *Āyār* ²⁴, and also in *Utt* X, 21 ²⁵.

In the *Mahābhārata* also the five objects experienced with the five sense-organs are called *guṇa* (Mbh XIII, 203, 1). In one case Nīlakaṇṭha, the commentator, expressly interprets *guṇa* as « object » (*guṇa* = *viśaya*, ad Mbh XIII, 242, 1). In one case *guṇa* is glossed as « object of experience or enjoyment » (*guṇāḥ bhogya-vargaḥ*, Nīlakaṇṭha ad Mbh III, 210, 21). We may assume that, as an object has a property or potentiality to make experience or enjoyment possible, *guṇa*, originally meaning « property » or « virtue » could mean « object ». Of course, in the great Epic, especially in the Mokṣadharmā, the term *guṇa* is used very often in the same sense as in the Sāṃkhya philosophy (e.g. XII, 219, 36). But we should not forget the fact that this term was occasionally used in the Great Epic also in the same meaning as in the Jain scriptures.

Moreover, in the Pāli Tipiṭaka the term *guṇa* is used in the sense of « object ». For example in the *Anguttara-nikāya* III, 411, 4-10, *rūpa, sadda, gandha, rasa* and *phoṭṭhabba* are called *kāma-guṇa* (*kāmaguṇā nāma' ete ariyassa vinaye vuccanti*).

In the prose section also there is an example:

pañca kho ime, Ānanda, kāmaguṇā. Katame pañca? Cakkhu-viññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmapasaṃhitā rajanīyā; sota-viññeyyā saddā; ghāna-viññeyyā gandhā; jibhā-viññeyyā rasā; kāya-

21. Sn 770-771; AN II, 196-197; 113. The change of meaning of these terms was traced by Fumio Enomoto, in « Journal of Indian and Buddhist Studies », vol. 27, no. 1 (Dec. 1978), pp. 158-59 [Also see L. ALSDORF, *Les Etudes jaina* ([Paris], 1965), pp. 4 f.; J. BLOCH, *Les inscriptions d'Asoka* (Paris, 1950), p. 119, n. 8. — ED.J.]

22. E.g. Sn 1086; 1121; 1122 etc.; cf. *Āyār* 17, 28, etc., *Suttāgame*, ed. by Puppha-bhikkhu, 1953, p. 14.

23. According to RATNACHANDRA's *Ardamāgadhī Dictionary* (p. 631, s.v. *guṇa*).

24. *Āyār* 4, 3; 6, 8 ff.

25. Cf. *Ardhamāgadhī Dictionary*, s.v. *kāmaguṇa* p. 448.

*viññeeyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho Ānanda, pañca kāmagaṇā*²⁶.

In a Chinese version corresponding to the above-mentioned passage, the term *kāmagaṇa* is translated as « the five colours »²⁷. In another version it is translated as « the five desire-meritorious virtues »²⁸. This translation is too literal, and does not make any sense. Hsuan-tsang translated it as « wonderful or attractive objects of the world », which seems to be smile-evicting. The usage of *gaṇa* in early Jain gāthās corresponds to that in early Pāli gāthās and in some verses of the *Mahābhārata*, and such a usage became extinct in later Jain and Buddhist literature. So we are led to the conclusion that the Jain and Buddhist verses in which such a usage is found must be very old.

Of course there are exceptions. The term *pañca-kāmagaṇa* appears in a Vajrayāna text.

*pañca-raśmi-samākīrṇaṃ samantāt parimaṇḍalam
pañca-kāmagaṇākīrṇaṃ pañca pahāra-maṇḍitam
(Guhyasamāja III, 2).*

Danapāla, the Chinese translator, translated it as « the five sensual pleasures »²⁹.

In this connection I would like to discuss one more item.

In later Buddhist Abhidharma and Mahāyāna literature the six objects are enumerated as a set, i.e. *rūpa*, *śabda*, *gandha*, *rasa*, *spraṣṭavya* and *dharma*. But in an old gāthā only the first five are mentioned; *dharma*, the last one, is not mentioned³⁰. This may reflect the stage of the development of thought before the technical term *ṣaḍ-viśaya* was adopted. The *Isibhāsiyāṃ*, the Jain work, conveys the thought of Sāriputta³¹. In this passage the five *sadda*, *rūva* (= *rūpa*), *gandha*, *rasa*, *phāsa* alone are enumerated. The technical term *ṣaḍviśaya* must have been devised at a later date. There is a peculiar term, *sāta* in Pāli, meaning « pleasant, agreeable ». This is a rather rare word according to the Pāli-English Dictionary of the Pāli Text Society, but this word is used in the *Suttanipāta*³². The meaning « pleasant » or « pleasure » of the Sanskrit equivalent *śāta* is seldom found in Sanskrit literature in general. But we can find the use of the word in this meaning in Ardhamāgadhī Jain scriptures. The meaning of the feminine word *sātā* is « the feeling produced by the experience of feeling, producing karmaic

26. MN III, 114 (no. 122).

27. *Sanjyuktāgamasūtra* vol. XXVIII; *Taisho Tripiṭaka* vol. II, p. 199a.

28. *Madhyamakāgamasūtra* vol. XLIX; *Taisho Tripiṭaka* vol. I, p. 739b.

29. Dānapāla's translation of the *Guhyasamāja*, chapter III; *Taisho Tripiṭaka* vol. XVIII, p. 472c.

30. E.g. Sn 974; AN III, 411.

31. *Isibhāsiyāṃ* 38, vv. 5-6.

32. Sn 773; 867; 869; 870.

molecules at their rise »; (in Hindī) *uday prāpt vedanīya karm ke pud-galoṃ ke anubhava se utpann sukhārūp vedanā*³³. Therefore it means « pleasant feeling ». The passages in Buddhist scriptures in which such a Jain term is found seem to be old, as a general rule.

Some ideological features are held in common, although they may lack particular technical terms. For example, there are some passages in which it is said that philosophers in the world blame each other, and that, blaming each other, they miss the essential point³⁴.

The canonical scriptures of the Ājīvakas are not extant now, and their doctrines can be known only from fragmentary, casual references. It is certain that they flourished under the patronage by Mauryan monarchs such as Aśoka and Daśaratha. If some Buddhist sayings or sermons are found to be similar to those uttered by the Ājīvakas, they must be old.

III. Disciplines

It is likely that at the outset Buddhism did not necessarily have a special word meaning « disciplines ». In *Suttanipāṭa* 961, *śīla-bbatāni* for the bhikkhu are enjoined. It looks quite strange, when we consider the fact that in later Buddhist texts *śīlabbatāni* (Sk. *śīla-vratāni*) are always repudiated. It is likely that we can explain away this discrepancy or contradiction as follows. When Buddhism was in the process of formation or origination, the Buddhist order had no special term for « disciplines », so that it adopted the common term *śīlabbatāni*, as was used by ascetics in general in various religions. When the Buddhist order developed, Buddhists formed elaborate systems of the Vinaya, and they rejected the term *śīlabbatāni*, which was used by other religions.

The Buddhist *śīlabbatāni* are common to Jainism and the Upaniṣads to some extent.

Suttanipāṭa 967 — *Chāndogya Up.* III, 17, 4.

968 — *Dasav* IX, 3, 12.

971 — *Dasav* V, 1, 2; V, 1, 3.

Manu VI, 68.

Their disciplines were very simple, and similar to those of Jainism. Probably in the next stage, Buddhism coined a new term, *pātimokkha*³⁵.

The Buddhist *Pātimokkha* in its incipient stage was very simple and quite different from the *pātimokkha* which is mentioned in the

33. *Pannavaṇā* 35; *Sūy* I, 1, 2, 30; cf. RATNACHANDRA, *An Illustrated Ardha-Mā-gadhī Dictionary*, vol. IV, 1932, p. 713.

34. E.g. *Sn* 1080-1083; 887; 888; *Sūy* II, 6, 11-13.

35. Cf. *Udāna* IV, 6; *Th* 583.

extant Pāli Vinaya. The earliest and most simple Pātimokkha is set out in the *Suttanipāta* 921 f., and we can mention Jain parallel teachings as follows³⁶.

« Having obtained boiled rice and drink, solid food and clothes, let him not store up (these things), and let him not be anxious, if he does not get them (924).

« Let him be meditative, not prying, let him abstain from misbehaviour, let him not be indolent, let the Bhikkhu live in his quite dwelling » (925):

— cf. *Dasav* X, 16; X, 6; VI, 19 (cf. Baudh Dh S II, 6, 11, 18) —

« Let him not sleep too much, let him apply himself ardently to watching, let him abandon sloth, deceit, laughter, sport, sexual intercourse, and adornment (926).

« Let him not apply himself to practising (the hymns of) the Āthabana(-veda), to (the interpretation of) sleep and sings, nor to astrology; let not (my) follower (*māmakka*) devote himself to (interpreting) the cry of birds, to causing impregnation, nor to (the art of) medicine (927):

— cf. *Utt* XV, 7; *Sūy* I, 14, 20, cf. *SBE* vol. XLV, pp. 70-1;

Jain ascetics should not receive medicines (*Dasav* III, 9). Mahāvīra did not like to resort to medicines, even when he was wounded (*Āyār* 36, 5-6) —

« Let the Bhikkhu not tremble at blame, nor puff himself up when praised; let him drive off covetousness together with avarice, anger and slander (928).

— cf. *Dasav* IX, 3 10; VII, 45 —

« Let the Bhikkhu not be engaged in purchase and sale, let him not blame others in anything, let him not scold in the village, let him not from love of gain speak to people (929):

— cf. *Dasav* X, 6; VII, 31; *Utt* III, 6; XXV, 28 —

« Let not the Bhikkhu be a boaster, and let him not speak coherent language; let him not learn pride, let him not speak quarrelsome language (930).

« Let him not be led into falsehood, let him not consciously do wicked things; and with respect to livelihood, understanding, virtue, and (holy) works let him not despise others (931):

— cf. *Dasav* VII, 5; IX, 3, 12 —

36. I cite from Fausböll's translation (*SBE* X, p. 176 f.). [For *vācaṃ payutaṃ*, 930^b, see Pj II 564 f., = *cīvarādihi sampayuttaṃ, tad-atthaṃ vā payojitaṃ* — ED.].

« Having heard much talk from much-talking Samanas let him not irritated answer them with harsh language; for the good do not thwart others (932):

— cf. *Dasav* VIII, 21; 47; *Sūy* I, 24, 21 —.

In a Buddhist gāthā³⁷ introducing the doctrine of Nigaṇṭha Nāṭa-putta, the Jains are called « those who observe the four vows » (*cātu-yāma-susaṃvuto*). On the other hand, in the first khaṇḍa of the *Āyāranga* « the Three Vows »³⁸ are mentioned (*tiṇṇi jāma*; according to the *Ṭikā*, *trīṇi vratāni* = *prānātipāta*, *mṛṣāvāda*, *parigraha*). According to the *Ardhamāgadhi* Dictionary (s.v. *cāujjāma*), « the Four Vows » appear from *Uttarajjhāyā* and *Sūyagaḍaṅga* onwards.

The *Sagāthavagga* of the *Samyutta-nikāya* belongs to the oldest layer of the extant Pāli Canon. But, on this point, we can say that it synchronizes with scriptures a little later than the *Āyāranga*, and it is chronologically later than the first khaṇḍa of the *Āyāranga*. Needless to say, even the first khaṇḍa of the *Āyāranga* was composed after Buddha and Mahāvīra, so even the *Sagāthavagga*, one of the oldest Buddhist scriptures, was composed at a period rather distant from the lifetime of Buddha and Mahāvīra.

IV. Ideal Persons

Ideal persons are described in a similar way.

There are some common stock expressions or materials in both scriptures. The description of Mātanga³⁹ and the description of Pinga⁴⁰ correspond to a section of the *Suttanipāta*⁴¹. The description of Isigiri in *Isibh* 34, vv. 1-15 corresponds to SN IV, 60-63⁴². As these Buddhist passages were composed later, it is known that Buddhists incorporated these materials from elsewhere⁴³.

These correspondences do not necessarily mean that Buddhist scriptures adopted materials from Jain sources. Such sages as Mātanga, Pinga, Isigiri were not Jains, but Brahmins. They are called *māhaṇa-parivvāyaga* (*brāhmaṇa-parivrājaka*)⁴⁴. So, it is likely that in those days there

37. SN I, 66.

38. *Āyār* 33, 23.

39. *Isibhāsīyāṭṭ* 26, vv. 8-15.

40. *Ibid.*, 32, vv. 1-4.

41. Sn pp. 12-6, nos. 1-4, « Kasibhāradvāja-sutta »; *Taisho Tripiṭaka* vol. II, pp. 27a; 466b; 493a.

42. = no. XXXV, 88; cf. MN III, 267-270 = no. 145, « Puṇṇovāda-sutta »; *Taisho Tripiṭaka* vol. II, p. 89b.

43. Seiren Matsunami, in « Journal of Indian and Buddhist Studies », vol. 9, no. 2 (March 1961), pp. 16-23.

44. Cf. W. Schubring, in « Nachrichten der Ak. der Wiss. zu Göttingen », no. 6 (1942), p. 492.

were Brahmin wandering ascetics who expounded various ideas or theories, and that Jains conveyed their teachings in the *Isibhāsiyāṃ* fairly faithfully to their original teachings, whereas Buddhists conveyed them in a fairly modified form.

Moreover, some phrases of the *Isibhāsiyāṃ* correspond to, or resemble, those in the *Dhammapada* and the *Jātakas*⁴⁵.

The tendency to regard Gotama, the founder of Buddhism, and Mahāvīra, the founder of Jainism, as the supreme personages appeared very early. Already in the *Pārāyanavagga* of the *Suttanipāṭa*, Gotama is called « *bhagavat* », and in gāthās of the first khaṇḍa of the *Āyāranga*, Mahāvīra is called « *bhagavat* ». But some notions or epithets contrary to later ones are often found in the gāthā portions of early scriptures of both religions.

1) *māhaṇa*.

In gāthā portions of early Buddhist scriptures a sage or an ascetic whose virtues are perfected is called « *brāhmaṇa* ». But in prose portions he is seldom so called. When Buddhism was in its incipient stage Brahmins were highly respected throughout the society so that Buddhists had to admit the fact, and Buddhists had to call the Buddha « *brāhmaṇa* ». But, when the Buddhist order grew to be a very powerful one in later days, Buddhist bhikkhus came to be respected more than ordinary Brahmins, and there was no need to call the Buddha or ascetics « *brāhmaṇas* ». In Jain scriptures an ideal person is called « *māhaṇa* », which is a corrupted Ardhamāgadhi form of *brāhmaṇa*. According to Ratnachandra's Dictionary, the first meaning of this term is *brāhmaṇa*. The second meaning is « an ascetic who preaches that none should slay any one ». In the latter case the term was interpreted as *mā* + *HAN*. The latter meaning can be found only in *Uttarajjhāyā*, *Āyāranga*, *Sūyagaḍaṅga* and *Ṭhāṇaṅga* according to that dictionary. It means that the ideal ascetic was called a « *brāhmaṇa* » only in early Jainism.

From the above-mentioned fact we are led to the conclusion that the Jain and Buddhist gāthās in which the ideal ascetic is called « *brāhmaṇa* » were composed prior to King Aśoka, because in Aśokan edicts Buddhism and Jainism are separately mentioned from Brahmanism. In a slight later text also Mahāvīra is called *mahāmāhaṇa*, as in *Uvāsagaḍasāo*. In this case it seems to me that the old appellation was not completely given up, but was inherited by later Jains.

45. Shinkō Sayeki, in « *Journal of Indian and Buddhist Studies* », vol. 6, no. 1 (Jan. 1958), p. 172. This fact should be explained in this light.

2) *yakkha*.

In some gāthās of the Pāli Canon, the Buddha or Sakyamuni is called *yakkha*⁴⁶. In later Buddhist literature a *yakkha* or *yakṣa* is a being opposed to the Buddha. In one case *yakkha* means a human being. *Yakkhassā ti sattassa narassa mānavassa posassa puggalassa jīvassa jagussa jantussa indagussa manujassa*⁴⁷. The term *yakṣa* appears often in the *Rgveda*⁴⁸. Although scholars have discussed its meaning enthusiastically, it is not yet clear. A certain scholar says that, originally, it meant « Zaubering », « Zauberwesen » (RV), « unheimliches Wesen » (Kaus.); « übernatürliches, grosses Wesen höherer Art » (AV)⁴⁹.

In spite of current different explanations it is certain that the meaning of *yakkha* in early Buddhist gāthās is not the same as that in the later Buddhist literature. It is similar to the meaning of the term *jakkha* which is found in early Jain scriptures, in which *jakkha* is mentioned side by side with *nāga* and *bhūta*. In *Sūy* II, 2, 1, *jakkha* is regarded as a gentle being. In *Utt* V, 24, he is said to be virtuous and effulgent (*visālesehiṃ silehiṃ jakkhā uttara-uttarā / mahā-sukkā va dippantā...*, *Utt* III, 14). When we examine *yakkha* images deriving from the Maurya and Śuṅga periods with the inscription *yakkha*, their countenance is gentle, soft, mild, and bright, not bizarre nor dreadful at all.

Therefore we are led to the conclusion that the Buddhist gāthās in which the Buddha or Sakyamuni is extolled as a *yakkha* and the Jain gāthās in which *jakkha* is extolled as an ideal being were probably made after the Śuṅga period.

3) *kevalin*.

In ancient religions, such as Jainism, an ascetic who had perfected his personality and attained spiritual liberation was called « *kevalin* » chiefly among *śramaṇas*⁵⁰. This appellation was retained among the Jainas till late. In early gāthās Buddhists also used this appellation to mean the Buddha⁵¹.

In the prose section also the Buddha was (rarely) called a *kevalin*⁵² but in later days Buddhists gave up this appellation and the Buddha was never called a *kevalin*.

46. E.g. MN I, 386, gāthā; cf. Sn 478; 875; 876.

47. *Mahānidāsa* p. 281.

48. MACDONELL and KEITH, *Vedic Index*, II, p. 182.

49. A. HILLEBRANDT, *Vedisch yakṣa, Aus Indiens Kultur. Festgabe für Richard von Garbe*, Erlangen, Verlag von Palme und Enke (1927), pp. 17-23.

50. Sn p. 105 f., « *Selasutta* ».

51. Sn 481; 519; 878 f.; AN II, 23, gāthā.

52. E.g. SN III, 61.

4) *similes*.

In both Buddhist and Jain literature many similes are used to describe the ideal state of an ideal person who is perfected. On this point also comparative studies are useful. To illustrate, parallel sayings to *Dhammapada* verse 285 can be found in *Uttarajjhāyā* X, 28, 36:

*ucchinda sinehaṃ attano, kumudaṃ sārādikaṃ va pāṇinā
santi-maggaṃ eva brūhaya nibbāṇaṃ Sugatena desitaṃ* (Dhp 285).
vocchinda sinehaṃ appaṇo, kumuyaṃ sārāiyaṃ va pāṇiyaṃ
(Utt X, 28ab).

santi-maggaṃ ca vūhae (Utt X, 36c)⁵³.

Jacobi translated the passage as follows:

«Cast aside from you all attachments, as the (leaves of) a lotus let drop off the autumnal water, exempt from every attachment, Gautama, etc.»⁵⁴.

The idea « autumnal water » sounds romantic. But, if we compare the above-mentioned verses with each other, we have probably to translate the phrase *kumuyaṃ sārāiyaṃ* as « the autumnal lotus », which represents the ideal, sublime state of a perfected person. This explanation can be justified by comparison with *Utt XXV, 27* and *SN III, 140*.

V. Conclusion

The above mentioned facts are just pieces of evidence that Buddhism owed much to Jainism in the days of its rise, or we can at least say that, in order to make clear the aspects of Buddhism in its incipient stage, studies of early Jain scripture are indispensable. We can also say that comparison with parallel passages in early Buddhist scripture is quite helpful in clarifying the meanings of terms and phrases and the purport or thought of passages of Jain scriptures which would otherwise be dubious or obscure. So, studies of early Buddhism or Jainism in the broadest sense will lead to the clarification of various aspects of Indian religions and culture.

ABBREVIATIONS

Āyār = *Āyāraṅgasutta*; cf. n. 1.

Dasav = *The Dasaveyāliyasutta*, edited by Dr. E. Leumann and translated, with Introduction and Notes, by Dr. W. SCHUBRING, Ahmedabad, 1932 = *Kleine Schriften*, Wiesbaden, 1977, pp. 111-248.

SBE = *Sacred Books of the East*, Oxford, 1879-1900.

Sūy = *Sūyagaḍaṅga*, edited by Pupphabikkhu, in «*Suttāgame*», I (Gurgaon, 1953).

Utt = *The Uttarādhyāyanasūtra*, edited by J. Charpentier, 2 vols., Upsala, 1921-22.

53. These parallels were discussed by Kenji Watanabe, in «*Journal of Indian and Buddhist Studies*», vol. 26, no. 1 (Dec. 1977), pp. 128-29.

54. *SBE XLV*, p. 44.

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compiled by ISABELLE SZELAGOWSKI

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